

### The Atmosphere of Goodness

A thoroughly good man will emit saving influence as a coal of fire emits heat, or as a diamond emits light. Tho he make no sermon the right minded are edified by his company. Tho he utter no word of rebuke the evil are uncomfortable in his presence. Virtue smiles to see him coming, vice to see him go. The fragrance of godliness goes out from him like the odor of spices from Araby the blest. His face may be plain, but the beauty of holiness sits upon it until we look again. He is welcome at the house of joy, for there is gladness in his spirit; but more welcome at the house of sorrow, for there is grace in his heart and comfort in his soul. Patience and humility abide at his house, and the afflicted count him a friend. The desolate think of him and laugh at despair. There is hope while such a man is in the earth. May their generation greatly increase. They are the salt of the earth, the light of the world.

### Is it Accord or Discord?

Am I in union and unison with the Spirit of Righteousness? This is a question which any sincere man may ask himself, with the certainty that a clear, honest answer, will give him a better understanding of his spiritual status than he had before. Now the spirit of unrighteousness is intensely practical, and seeks in a hundred ways to accomplish its destructive ends. It has a number of allies in the natural tendencies of human nature. Selfishness, self indulgence, ambition, covetousness, these and many other characteristics of the unregenerate human nature are in accord with the spirit of unrighteousness, and always work in harmony with it. If our whole consciousness is dominated by these elements of character and principles of action, we are not sensible of any moral protest. There is a feeling of accord with unrighteousness, and whatever form it takes we are either secret sympathizers or open defenders and apologists. On the other hand, if the principles of righteousness have a foot hold in our character, the inner protest against unrighteousness manifests itself. Now let us see how it works. The saloon is unmitigated unrighteousness. There is no doubt about that. It is wholly evil. Not only is it wholly evil, but it is intensely evil. Not only is it intensely evil, but it is cunningly and damnably evil. Not only is it cunningly and damnably evil, but it is the most infernal engine of wickedness and destruction this world ever saw. Now what is your inner feeling toward that saloon? Is it one of abhorrence, of uncompromising enmity? Do you always stand ready to deal it a blow whenever you can? Or are you indifferent on the subject? Do you feel tolerant, or even apologetic toward this thing?

Apply the test in any other way you choose. What is your inner feeling toward the poor? toward missions? toward every form of church work, and all the other activities of righteousness? Do you find that your real self, your spirit, is always in accord with the spirit of righteousness?

### Joyless Religion

People who are on their way to a wedding are not usually melancholy. Long faces are seldom seen at marriage feasts. The announcement that you have fallen heir to a fortune would not be expected to make you sad. What a spectacle to angels and men is this joyless religion, this religion of sighs and groans. Is that man going to a funeral, or an execution? No, he is merely going to church to hear the news that he is saved, that he has been given eternal life thru Jesus Christ our Lord, that he is on the way to everlasting blessedness, that the bright day is swiftly approaching when he will be delivered from this present evil world, and ushered into a glorious world where he will receive back again all his lost treasures. Yes, he is going to hear about all these things in about the same frame of mind as if he expected tiding of a great calamity. What a shame it all is. And what a disappointment and disgust it must be to the Holy Spirit.

### Personal Mention

Brother L. S. Bauman has given his work in the city a trial, and in many ways is pleased with it.

Five members have been added to the Cone-maugh church since Brother Koontz's last report from that place.

Brother Lyon, in Washington city, is having some interesting experiences. The work there continues to prosper.

Brother Keller reports three accessions by baptism and one by relation. He is pleased with his work in his new charge.

We heartily commend the article by sister Ruby C. Nelson on "Seeking Souls." It is ably written and deserves special mention.

Brother W. J. H. Bauman informs us that until further notice his address will be Lawrence, Kansas, corner Warren and Conn Sts.

Brother Hopkins began his work as pastor at College Corner with one accession to the church. Certainly a very encouraging way to begin.

Brother Ditch and family are now settled in their new home, and the pastor is busy at work looking after and feeding the flock.

The revival meeting at Lordsburg, California, closed with ten accessions, eight of which were by baptism and two by relation. So reports Brother Schisler.

Please note what Brother Yoder writes about the Winona Home in another column. Answer him at once as the time is short and what we intend to do we must do soon.

The meeting at Williamstown is still in progress. Brother Bowman reports ten accessions to date including backsliders who returned. The meeting will continue two weeks longer.

Brother Gillin writes: "Two more came out today, and they and the one who came last Sunday

were baptized this afternoon (October 21). We give God the glory. Ours is the joy."

At Glenford, Ohio, Brother Mackey held a few meetings prior to a communion service and as a result received six into fellowship with the church at that place. He also ordained brother E. D. Burnworth to the full gospel ministry.

The Jones Mills, Pa., congregation makes a call for a pastor for the coming year. Those who desire may correspond with either of the following persons: Daniel Neiderhiser, Donegal, Pa.; Amos Stahl, Jones Mills, Pa.; W. H. Miller, Champion, Pa.

Brother Braker is engaged in an interesting revival at McLouth, Kansas. Tho no accessions to date there is a deep interest, and if conditions were more favorable; a great blessing would await the people. Brother Braker has accepted a call as pastor from the South Bend, Indiana, congregation and will take charge on the third Sunday in November.

We have the following card from brother D. J. Bole, Pittsburg, Pa.: "The first missionary conference of Pennsylvania will be held in the Glade Runn Brethren church November 21, 22 and 23, first session 7 P. M., on the 21st. Program will be issued later. All persons expecting to go will please notify Brother Bole, 5101 Dearborn Street, Pittsburg, Pa., as early as possible. Everything will be free but car fare." Not very long since Brother Bole took charge of this congregation, and the fact that already a missionary conference is to be held there shows the kind of teaching Brother Bole is giving the people.

About one week after our return from the Indiana Conference we received a card from Sister Rensch stating that Brother Rensch was in bed with what threatened to be typhoid fever. Last week Brother Miller of the college received notice that his brother W. H. Miller was also taken with the same disease; yesterday morning we received a card from Sister Summers, stating that Brother Summers was dangerously ill with typhoid fever, and in the evening we received a letter from Brother Augustine informing us that brother C. F. Yoder who has been engaged in revival work at the Fair View congregation was down with what threatened to be the same disease. There seems to be a mystery about this rather difficult to explain, especially so when it is remembered that ever since our return from that meeting we have had to fight a breakdown, and the battle does not yet seem to be won. We regret exceedingly the sickness of our dear brethren in the ministry in the state of Indiana, and ask, in their behalf, the prayers of the entire church. Let us remember them at a throne of grace. May the Lord spare them, and abundantly bless them for many more years' labor in the gospel ministry.

How do you make "smoking flax" burn? You give it oil, you give it air, and you take away the charred portions. And Christ will give you, in your feebleness, the oil of his Spirit, that you may burn brightly as one of the candlesticks in his temple, and he will let air in, and take away the charred portions by the wise discipline of sorrow and trial sometimes, in order that the smoking flax may become the shining light. But by whatsoever means it may be, be sure of this, that he will neither despise nor neglect the feeblest inclination of good after him, but will nourish it to perfection and to beauty. The reason why so many Christian men's Christian light is so fuliginous and dim is just that they keep away from Jesus Christ. "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me." How can the temple lamps burn bright unless the priest of the temple tends them? Keep near him, that his hand may nourish your smoking dimness into a pure flame, leaping heavenward and illuminating your life.—Alexander McLaren.